

1606/16.

Dr. HOADLY's
SERMON
Before the Honourable
House of Commons.

Veneris 31^o. die Januarii, 1717.

ORDERED,

THAT the Thanks of this House
be given to Dr. John Hoadly
for the Sermon by him Preached before
this House Yesterday, at St. Margaret's
Westminster ; and that He be Desi-
red to Print the same : And that Mr
Yonge, the Lord William Powlett
and Mr. Minshull do acquaint Him
therewith.

PAUL JODRELL
Cler' Dom. Com.



A
S E R M O N

Preach'd before the Honourable
House of Commons

At
St. Margaret's Westminster;

On January 30. 1717-8.

By JOHN HOADLY, D. D.
Chaplain in Ordinary to His MAJESTY.

D U B L I N :

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I COR. X: 11.

*Now all these Things happen'd unto them for
 Ensamples : and they are written for our Ad-
 monition, upon whom the Ends of the World
 are come.*

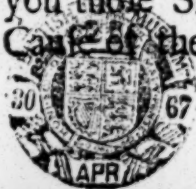
WE are met together here this Day be-
 fore God, to acknowledge that his
 Judgments were just, and that they
 were the crying Sins of this Nation
 which brought them down upon it ; and to con-
 fess our own Sins ; that by confessing and forsa-
 king them, we may have Mercy, and prevent
 the like Judgments from falling upon our selves.
 And the Remembrance and Acknowledgment of
 the former, is the strongest Argument possible for
 the latter. This I shall endeavour to show from
 these Words of the Apostle, which are as proper
 an Application to us, as they were to the *Jews*.
 For as the Sins of their Fathers in the Wilderness,
 and God's punishing of them, were *Ensamples* and
Admonitions to the Ages that came after : So the
 former Judgments which have been inflicted on
 this Nation for its Sins, are *Ensamples* and *Ad-*
monitions to all the succeeding Generations of it.

I am

I am very sensible, that this proper Use of this **Falt** hath by the Wickedness of Men been so inverted, that it hath encreas'd rather than reformed our Sins : and that instead of a Day of Humiliation, it hath been a Day of Pride and Contention. A Preacher stands as a Butt for the Archers, as a Mark for those *Arrows* of the Wicked, even *bitter Words*. It is a Grief and a Shame that we should come into the House of God, with an Appearance of Trembling before him, and being afraid of his Judgments; and bring with us a Heart, not full of that Wisdom, which is *peaceable*, and *gentle*, and *without Partiality*; but charg'd with the Resentment of Party Politicks, which renders us not very well disposed to pray with that Charity, which is necessary to our being forgiven, or to hear with that Candour that is necessary to our being Edified. But if it will be so; and a Man must bear Reproach, and Obloquy; he would pray that it may fall on him for the sake of Moderation and Peace, and be not his Crime, but his necessary Misfortune.

Without any Regard to this then, I shall, as the Apostle here lays before those to whom he is writing, the Sins of the *Israelites*, and the Punishments that follow'd them, and makes them a Caution and Admonition to them,

- I. Lay before you those Sins which were the immediate Cause of the Wickedness of this Day.



II. Re-

II. Represent to you those Judgments of God which fell upon the Nation as the natural Consequence of them. And

III. Show you how these things were *Ensam-
ples* to us : And are *Admonitions* to be-
ware of the like Sins.

I. And First, I shall lay before you those Sins which were the more immediate Cause of God's Judgments on this Nation. I do not now speak of those Sins, which reigned among us, as the Effects of long Peace, and Plenty, and bad Example ; which had their Share also in corrupting Mens Minds, and preparing them for Change, and Confusion, and desperate Enterprizes, as well as in plucking down the Vengeance of God : but of those, that more immediately produc'd those Confusions, and were the Instruments of God to punish themselves. And these, I suppose, no Body expects I should lay to one Sort or Party of Men : but allow to all their Share of Shame. The great Historian of this Day, who cannot be suspected of Partiality on one Side, gives me leave to say severer Things on both, than I shall give my self to say on either.

I. And First, for the Groundwork of all Contention, *Solomon* hath taught us what it is. 'Tis of *Pride only that Contention cometh, but with the Well-advised is Wisdom.* It is *that* that makes Men head strong and rash, and will not suffer them to think calmly with themselves, or advise
impar-

impartially with others ; but expects to be submitted to in all Things, and endeavours to crush those that will not submit to it. It is *that* that engages Princes, or those that govern them, to declare War on the slightest Provocations or Pretences : that carries them to oppress their Subjects in their Natural Properties, or Legal Rights : that sets them upon reducing all Mens Opinions and Consciences to an Agreement with their Impositions. It is *that* that makes Subjects discontented in the Station in which God hath placed them ; that fills them with Resentment upon every Injury or Disappointment : that tempts them to be ungrateful for what they have received, if they are deny'd all they think they have deserved : that makes them false and unfaithful on the Prospect of Advantage ; and obstinate to add Sin to Sin, lest they should seem to have been in the Wrong. From this great Root proceeded all those lesser ones, which brought forth such bitter Fruit. For,

2. The first apparent and visible Cause of great Discontent in the Nation, was entering into two expensive Wars, upon the Humour and Passion of a Favourite ; who thought his own private Resentments worth being gratify'd at the publick Cost. This made his Authority so odious, that he was oblig'd to make it more so, by exerting it to the Dissolution of Two Parliaments ; as his Successor did his by the Dissolution of a Third : with an unacceptable Proclamation, that made honest

Men

Men fear there was no more use to be made of those Assemblies, that are a just Curb upon the Government of their Fellow Subjects.

3. And to increase this Jealousy, the Subsidies they had only voted were raised upon the People; and the want of Money, the great Necessity that is sure to call them together, provided against by other Methods, strange and unusual, not to say illegal. This Oppression was supported by an Authority, exercis'd in a manner suitable to its Design; they who exercis'd it, says the Historian, *holding for honourable that which pleased, and for just that which profited*: And their Decisions and Powers were declar'd good in Law, and adjudg'd in a Court of Law to be so, *upon such Grounds and Reasons as every Stander-by was able to swear was not Law*.

4. To these in the next Place, that, which is the greatest Encroachment on Liberty possible, was added; the restraining of that, which ought to be the most free and voluntary thing in the World, Conscience and Religion. An exact outward Uniformity in all the Modes and Ceremonies of Worship was required; New Ceremonies were impos'd; The Foreign Churches, that had till then enjoy'd their own Method, were call'd under the same Yoke; and all Endeavours were us'd to bring the Church of the other Kingdom of *Scotland* into this Unity; as if the Life and Soul of Religion, and the Bond of Perfectness, had consisted in this external Similitude.

This is a Hardship which nothing but Force can make Men quiet under; and their being quiet under it is so far from showing that it hath its design'd Effect, (except all the Effect design'd by it be the Appearance of Religion,) that it only shows that Terror will make Men dissemble that which will break out with more Violence when the Terror is remov'd. And then whatever they do, shall be imputed to a Spirit of Innovation tho' it arise truly from a natural Remorse and Repentment, at having been over-aw'd by the Fear of Men. There is nothing, I think, plainer in the Rules of Civil Society, than that no Man is to be abridg'd of his Rights in it, but for those things which immediately affect its Security. And there is nothing plainer in the Gospel, than that Sincerity and godly Simplicity is our proper Rejoycing before our Judge; and that our Union to Christ our Head, and to one another, consists in an Union of Faith and Love, and not in an Outward Conformity of Worship. So that to compel Men to this Outward Conformity, either by using them as Schismatics from the Body of Christ, or as unfit and dangerous Members of the Civil Society, is not just either in Politicks or Christianity. I am free to speak thus of this Matter, because all Churches are apt to be faulty in it, and all Parties apt to make Advantage of their Uncharitableness to one another, and to confine the Favours that are in their Power, to their own Sect. Men that have had ill

Designs.

Designs, have ever made use of these Prejudices to play their common Enemies at one another ; and each Side have been too glad to catch at those Opportunities of destroying the other, tho' it hath been to their own Ruine. Those of Scotland, who received the Proposals from England, of bringing them to an Uniformity with us, after the most outrageous manner in the World ; as soon as ever it came to their Turn to have Encouragement and Power, sent a Petition, out of a tender Compassion for the Welfare of our Church, to have it reduc'd to an Uniformity in Religion with theirs. And the King's Answer to that Petition is excellently Wise and Christian. *For Unity in Religion, says he, which is desired ; we cannot but answer, that we much apprehend, lest the Papists may make some Advantage of that Expression ; by continuing that Scandal with more Authority, which they have ever heretofore used to cast upon the Reformation. by interpreting all the Differences in Ceremony Government, or in different Opinions between several Protestant Churches, to be Differences in Religion ; and lest our Good Subjects of England, who have ever esteem'd themselves of the same Religion with you, should suspect themselves to be esteem'd by you to be of a contrary.* Words which as well suit Differences in Opinion and Ceremony in the same Protestant Church ; Words which should have been thought of before on our Side ; and which ought now ever to be remember'd.

This was the State of our Government, when after Twelve Years Intermision (necessary while such Things were doing) a Parliament was called which as wise and moderate as it was, could not but take sharp Notice of the Oppressions that had been practis'd under Colour of Law; of the Breaches that had been made in the Liberty of the Subject; of the insupportable Encroachments of the Ecclesiastical Courts; and of the Insolence and Growth of Popery; and could not but be very unhappily dissolved for it.

It often comes in the Way of the Historian, and of all that read him, to complain and grieve that the King, who had an excellent Judgment, and good Dispositions of his own, should give themselves up to the Fears and Designs of others: that Henry who was but too steady to those who had not got into him, should be so easy to some one who he esteem'd and lov'd; and whose Ambition or Haughtiness, or Passion, or Zeal, made them very unfit for that Confidence. It was from hence that those Occasions were given for the Crimes of others to exert themselves to that degree, that the King's own Wisdom and Goodness might have been prevented.

With this new Weight another Parliament was called; and what could be expected but Violence and Contention from it? It was impossible even for the best Men among them not to resolve to put a sure Guard upon those Liberties, which were too precious to be made the Sport of Ambition.

tion and Zeal ; and it was very possible for the worst to improve this Resolvedness to those Ends they had in View, and carry Mens Passions to the other Extreme. The first they all conspir'd in with great Unanimity ; to vindicate the Old *English* Constitution, and to settle it out of the Reach of Civil or Spiritual Oppression ; and this they seem'd effectually to have done, by the King's gracious consenting to those Acts that destroy'd every Instrument of it ; Acts *that are everlasting Monuments of his Affection to his People, and such an Obligation of Repose and Trust in the Hearts of his Subjects, that no Expressions of Duty, or Piety, or Confidence from them, could have been more than a sufficient Return on their Parts.*

But I do not know how, whether feigned or real ; but, either from their own groundless Fears, or farther Designs ; or from their Observation of what had been done against all former Representations ; or from what they had suffer'd before for their freedom in Parliament ; or from some Discovery of what was intended to be done ; they had, God knows how, conceived such a deep Jealousy of the Court, that they would not trust it with the Power of breaking through these Securities, but went on to weaken and seduce it to their own Will. And it was this fear and Jealousy, and want of Confidence, that with their own Crimes carried Things to that Extremity that we deplore. Their own Crimes, I say ; for

as the Faults of the Government were many, so were those on the other side no less, either in Number or Weight.

5. There was the Ambition of their Leaders, who at first seem'd to have design'd no greater Things for themselves, than to be possess'd of the best Places in that Government which they so inveigh'd against; and had mark'd out and fix'd their Lots. 'Tis this Vice that can make Men court, and follow, and applaud; or murmur, and complain, and represent: That can use contrary Means, and carry different Appearances to the same End. And if the Cure they thus greedily desired had been apply'd to their Uneasiness, it might have healed them, it's likely, of their publick Spirit, and Zeal for their Country; and have had as good an Effect in reducing them to a Heartiness in the Service of the King, as it had upon those, who had been as loud in their Complaints, and as severe in their Accusations, as any of them all. But as this Way of gratifying them was not taken, they chose to make Way for themselves: and carried on the Method of it with so strong a Hand, that the King himself was made the Sacrifice, and those, who had on other Reasons gone too far with them, and given them a Power they could not controul, the Triumph of their Ambition. To this was added,

2. Resentment, a strong Desire of Revenge. Their own Resentment to spur on their Ambition; and the Resentment of others to be manag'd

to their Ends. And indeed as there had been Occasion enough given for this; so there was more than enough of it to answer the Occasion. Every Man who had felt the Severity of the Government, or had not talled its Favours, or not to that Degree, and in that Particular he desired, thought himself injured; and was to shew how much he deserv'd to be regarded by the Mischief he was able to do. And those who had no Designs of bringing Matters to Extremity, were by this Passion led to do Things they could not recall, and made use of to give a Power to Others, that were resolved to exercise it to the utmost. And to join with this Ambition and Resentment there was,

3. A great deal of Baseness and Ingratitude, which arose either from the former, an unjust Resentment; or from Hopes of greater Advantage; or from a natural Wickedness of Spirit. And this is a Vice, that, because it is apt to fear that it cannot be forgiven. is for that Reason desperate, and never be brought to forgive: and will give in to any Wickedness, and join it self to any Party that will protect it, and make it secure. The Reasons that made some ungrateful, made others,

4 False and Unfaithful. This is a Vice indeed, that Courts too naturally breed, by the Encouragement they give to it; and the same Methods that they try to discover the Designs, and know the Thoughts and Words of others, will be found effectual

effectual to betray their own. And there was so much of this in this wicked Time, that there was nothing so secret but what could be enter'd into, nothing so inviolable but what was laid open. And,

5. Add in the last Place equal to all, That sad Disunion and Jealousy ; those Divisions and Supplantings that were among the King's own Friends ; who still valued their own Strength and Dependance above his Service and Interest ; and were for fixing their own Authority, and making it necessary in him, rather than for establishing His by the Wisdom and Force of their united Counsel. This there is everlasting Reason to complain of, not only when a present Success had rais'd their Spirits, and made them hope great Things : But even in the midst of the greatest Difficulties, and when the common Enemy was mastering them all, and making any Interest that they might have with their Master of no use, when he himself was to be of none ; they were with Zeal endeavouring to gain the empty Name of Power, by undermining and destroying one another. Such an infatuated Pride had possess'd them, when their joint Strength and Concurrence was less than was necessary.

To all these we may add, those things which I don't know whether I may call by the hard Name of Crimes, but which are certainly great Faults and Weaknesses ; and which, as they are the proper Instruments of other Mens Activity and Design, often produce as bad Effects as the worst of Crimes ;

Crimes; and without which those Crimes cannot have that Power and Influence. I mean, a Laziness and Indifference in attending and pursuing those things which we count just and honest; which ought to be the less indulged where the Opposition is strong and violent: An Easiness in being led by the Authority of others, sometimes against, often without our own Judgments; and a false Honour of adhering to what we have once undertaken, and to Men we have once been engag'd with, lest we should seem to have been mistaken or inconstant; and a weak Persuasion, that we may suffer things to go on to that State as will naturally mend it self, till we are engag'd in Actions we at a distance abhor'd, and in Perplexities we cannot deliver our selves from. These Faults were the Underworkers in our Troubles. That great Majority that there was of good Men in the Parliament, suffer'd themselves to be out-done by the Vigilance of a Few; some declining the Warmth of the Service; some following till they were led out of the Way they thought they had been in: some going on, because what was next seem'd but an easy Consequence of what they had done before; and many thinking that every Motion was to be the last, and that one vigorous Push would bring Affairs to a good and happy Conclusion.

II. And now laying all these things together, how could God but be avenged on such a Nation as this? Not by overflowing them with a Deluge, or raining Fire and Brimstone on them, or by send-

ing a Plague among them; but by leaving them to the natural Consequences of these Passions, rais'd by these Provocations. How could such a House or such a Kingdom stand? Its Fall indeed was the Wickedness of Men, but the righteous Judgment of God. That Authority, which had been rais'd to an exorbitant Height, was laid in the Dust, and render'd Vile, to be trodden upon by the Meanest of the People: Those who call'd themselves *Rabbi's* and *Masters*, in the Sense that our Saviour forbids, had that Sentence which he pronounces against such, executed sadly upon them: *He that exalteth himself shall be abased.* The Law had a severe Revenge upon those that had perverted it, and it self was remov'd for the Abuse of it: The Base and Ungrateful were in their own way rewarded; and the False and Unfaithful were treacherously dealt with; the Ambitious were baulk'd in their Aims, and sunk to be the Slaves to their Servants; and the Indifferent, and the Weak, and the Disunited, were broken to pieces, and thrown by, and despised. Only *Some* were in the Eyes of Men exalted and rewarded; but in the Account of God, made use of as his Scourges on the Wickedness of this Nation. In short, you know, that after the Miseries of a Civil War, which alone is a Punishment, our King was barbarously murder'd; the legal Government of the Kingdom totally abolish'd; the Constitution of the Parliament broken to pieces; and Episcopacy rooted out; and this under the Pretence of Restraint and Reformation:

formation : and not any of those Defects remedy'd, nor Oppressions remov'd, which had been the Reasons given for all this *Destruction* ; but continu'd and increas'd, with this Aggravation, that they were manag'd by our Fellow Subjects, with all the Irregularity and Confusion, and Humour, and Cruelty possible. And now,

III. When we look back to these Things, what End have we in it ? Is it that we may enslave Men to the same Purposes and Designs ? Is it that we may curse those that had, and those that had not a Hand in bringing these Miseries on the Nation ? Or is it, that considering former Miscarriages, and the just Judgment of God, we may for the Future learn Wisdom. If this : there is Instruction lies before us in abundance. The Things that have been are Ensamples and Admonitions to us ; and we may be warned by the sad Effects, to avoid those Sins which were the Causes of them. And this there is but too great Occasion to inculcate ; since Humane Nature is the same in all Ages, and that which hath been, shall be again under the Sun.

We are told indeed by some, that we are already fallen under the Judgment of God, in that we have, with our Fathers, been guilty of the sin of Rebellion ; and that the Sorrow of this Day reproaches us for the Joy that we express, for our Deliverance from Popery and Arbitrary Power, by the Arms of Resistance under our great and glorious King *William*. And indeed the slight

Covers and shuffling Defences of that Resistance have given but too great Countenance to this Accusation. But, in plain Truth, If the Comparison be just, and the Case the very same, it is the same that object it, and not we, that are to take care of the Consequence; and they can be no Friends to the Martyr of this Day, who will make his Murder as just as the Expulsion of his Son. We deny the Similitude, either in the Fault, or in the Recompence of it. If they will say that King *Charles* the First had made as manifest a Breach on our Constitution by some illegal Acts, as the other did by dispensing with all our Laws: they will say, that the Exorbitances of a Court then settled by Law, were as grievous as the same Court acting more exorbitantly, contrary to Law. If they will say, that He gave no greater Security that such Things should no more be practis'd than his Son did; and that his Religion would not permit him to give a real Security: If they will say, that those who condemned him to Death took the lowest Pledge they could for the Safety of their just Liberties: If they will say, that the Exclusion of the other by the Convention of the Nation, was the same thing with the Murder of his Father by a few Miscreants, against the Voice of the Nation, nay even of those that are reproach'd for it: If they will say this, we content then to bear what Reproach they can lay upon us. But We say, that as we have seen nothing of the like Event, in the Destruction of

Government and Church, and in God's Judgments lying upon us in Confusion and Tyranny; but every thing going happily and quietly as far as their Wickedness will suffer it: so we can see nothing of the Crime that should deserve those Judgments in the Revolution it self; tho' in our Ingratitude under the Blessings of it, we see very much. We say, that it is lawful and honourable, to defend the Liberties of a Nation against any that shall attempt to destroy them; and to do whatever is necessary to that Defence; and that Liberty, without such a Power of defending it, is nothing but a Word: And in this we have the Acknowledgment even of those that may think the Laws have not expressly provided against such Necessity: and if they will say there was no more than this done in the Rebellion of those that executed their King, let *them* look to it. We abhor the Charge.— But then,

Thou art inexcusable, O Man, that judgest another, and thy self dost the same Things. We have seen with our own Eyes, a Rebellion; a Rebellion indeed raised against a Prince, who had never made the least Inroad on the Liberties or Consciences of his Subjects; carry'd on in open Conjunction with the Enemies of our holy Religion: We have seen it enter'd into, not only by those whose Principles are consistent with it but against Oaths, and Principles, and Obligations. And are these the Men to accuse others? *Thou that teachest that others should not steal dost thou steal: Thou that abhorrest Disloyalty*
do

dost thou commit Rebellion? — But why do
 we speak to those who are the Enemies of our
 Constitution and Settlement? If those who are
 its Friends, and wish well to it, will but learn
 that Wisdom which the Faults and Miseries of
 this Day teach them, we need not fear the Strength
 of others, which nothing but our own Folly will
 make considerable enough to hurt us. We have
 not, I am sure, the least Apprehension of those
 Provocations which were unhappily laid in the
 way of our Forefathers. We have a KING so
 far from desiring to invade those Liberties, which
 are by Law not in his Power, that he hath been
 ever tender of those that are: A KING that de-
 sires we would only make him happy, and his
 Reign easy, by making our selves so; and that
 desires all his Subjects, without Distinction, may
 enjoy the Fruits of that Government, that with-
 out Distinction they are hearty to maintain. If
 we will all of us conspire in the same Design,
 and study in our several Stations, not our own,
 but the common Good; What Happiness may
 we not expect for Generations to come, under
 that Family, which God hath bless'd with an En-
 deavour, to bless those Generations. If all of us
 will resolve not to envy and vex one another;
 but to join with, and strengthen the Hands of all
 that desire the same Things: If we will learn
 to be charitable to our smaller Differences in Mat-
 ters of Religion, and receive all as Brethren,
 whom Christ receives, and as Fellow Citizens,
 who are equally Friends to our Civil Government
 with

with us : If we will learn to be quiet, and contented with the Calling with which God hath called us ; and not think more highly of our ſelves than we ought to think : If we will guard againſt thoſe Paſſions of Reſentment and Revenge, which when once let in, grow too ſtrong for the ſtrongeſt Underſtanding, and over-run even Principle and Honour, and Gratitude, and Interſt : If we will carry in our Breſts a kind Acknowledgment, and Senſe of that Protection and Favour that we receive from the beſt of Governors : If we will be exactly true and faithful to the Interſts of his Government : If we will avoid all Diſſenſions and Conteſts, all ambitious Struggles and envious Underminings, and with one Heart carry on theſe Interſts : If we will be active and zealous, honeſt and ſincere in our Service ; following nothing but what is right and juſt, and never being aſham'd to deſert what hath been falſe and miſtaken : If we will guard againſt all the Steps that may lead us into Danger before we perceive it : If with this Heart for the Proſperity of this Nation, which now expects its Proſperity, we are quietly obedient to the Laws, and Government of it ; conforming our Lives to that Rule, which our Spiritual Guides out of the Goſpel teach us ; and uniting our Selves in the Bond of unfeigned Charity to all our Chriſtian Brethren : *As many of us as are thus minded, Peace be on them, and Mercy on the Iſrael of God.*

If this Day be taught to inſtil contrary Thoughts into Us ; and ſerve to whet our Paſſions againſt
one

24 A Sermon preach'd, &c.

one Another : If this Day, which, even if it were not sanctify'd, should of all the Days in the Year, teach us Humility and Condescension, Forbearance and Forgiveness, Contentment and Quiet, Love and Peace ; I say, If this Day should be sanctify'd into a Day of Pride and Stiffness ; Impatience and Revenge, Hatred and Strife ; these Abuses must answer for the Wishes that are complained of : But if we fast in it to the Ends of Charity ; to undo the heavy Burdens, and let the Oppressed go free, and break every Yoke ; and to the Ends of Wisdom, to keep off from those dangerous Rocks, on which our Vessel hath been already dash'd : Then may it for ever stand as a Memorial and Mark, to warn Men on one Side against that Oppression that makes even wise Men mad : and on the other, against those Passions that make even wise Men commit the greatest Folly and Wickedness.

I shall conclude with the Words of the Apostle before and after my Text. Now these Things were our Ensamples, to the Intent we should not lust after evil Things, as they also lusted : Neither be ye Idolaters, as were some of them. Neither let us tempt Christ, as some of them also tempted : Neither murmur ye, as some of them also murmured. Now all these Things happened unto them for Ensamples : and they are written for our Admonition, upon whom the End of the World are come. Let him that thinketh he standeth, take heed lest he fall.

F I N I S.



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